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## BRIEF COMMUNICATIONS

## THE MOUNTAIN-BULL

Heb. *rêm* does not denote a *unicorn*, or a large *antelope*, but an *aurochs* or *mountain-bull* (see CD 6673, s. *urus*).<sup>1</sup> Similarly the male capercaillie (German *Auerhahn*) is called *mountain-cock*; cf. also *mountain-cat* = *wildecat*; *mountain-sheep* = *wild sheep*, *bighorn*; *mountain-deer* = *chamois*. On p. 173 of the translation of the Psalms in the Polychrome Bible I have shown how the idea of a unicorn originated; cf. EB 5229; Schrader, *Die Vorstellung vom μονόκερος und ihr Ursprung* (Berlin, 1892).

Gustav Freytag, *Die Ahnen*, vol. i, c. 7 uses the term *Bergstier* for *aurochs*; I employed this name in CV 35, l. 6. The original form of the cuneiform ideogram for Sum. *am* = Assy. *rîmu* is the horned head of an ox with the symbol for mountain, and the primary connotation of *rîmu* (= *ri'mu* = *ra'imu*) is *climber* (see *Mic.* 73, l. 7; ZDMG 64, 713, below). In the same way Heb. *ia'él*, ibex (Arab. *uá'il*; cf. BA 1, 170) is connected with *'alâ*, to go up. Cæsar (*Bell. Gall.* 6, 28) says that the *urus* was found in the Hercynian Forest. This designation is not identical with the name of the Harz (MHG *Hart*) mountains, but denotes the entire forest-covered mountain-system of Germany from the Black Forest to the Carpathians. According to Cæsar (6, 25) it took a good walker nine days to traverse the breadth of the *Hercynia silva*, while the maximum breadth of the Harz mountains is but 20 miles, and the greatest length 57.

The large horns (cf. Num. 23:22; Deut. 33:17) of the *rîmu* figured in Assyrian sculptures show that this wild ox was not a (short-horned) bison, German *Wisent* (KAT<sup>2</sup> 584; Budde, *Hioḇ*<sup>2</sup>, 249).<sup>2</sup> Pliny (8, 38) distinguishes the bison from the

<sup>1</sup> For the abbreviations see above, p. 75.

<sup>2</sup> Dr. Albright has called my attention to W. H. Ward, *The Seal Cylinders of Western Asia* (Washington, 1910) p. 414. Dr. Ward thought that Assy. *rîmu* denoted a *bison*; contrast DB 4, 835a.

aurochs; he says that there are in Germany *insignia boum ferorum genera, jubati bisontes excellentique et vi et velocitate uri quibus imperitum vulgus bubalorum nomen imponit*. We still make the mistake of calling the American bison a *buffalo*. The *Bos Americanus* is much smaller than the aurochs. The buffalo is fond of marshy places, the bison roamed over the plains, the aurochs climbed the mountains. Cæsar says of the *uri* in the Hercynian Forest: *Magna vis eorum est et magna velocitas. Assuescere ad homines et mansuefieri ne parvuli quidem excepti possunt*. Nevertheless the ancient Germans domesticated the mountain-bull and reduced it to service. The majority of the breeds of European cattle are descended from it (EB<sup>11</sup> 2, 926).

In the Book of Job (39:9-11) JHVN asks Job:

- 9 Will the mountain-bull be willing to serve thee,  
or will he stay at thy crib?
- 10 Canst thou tie his yoke with cords,  
or will he plow  $\alpha$ valess $\beta$  behind thee?
- 11 Canst thou throw him despite his great strength,  
and leave thy labor to him? $\gamma$

( $\alpha$ ) 10 furrows

( $\beta$ ) 8 The mountains are the ur's pasture-ground,  
he cares for every green thing.

( $\gamma$ ) 12 Canst thou trust him to bring in thy grain,  
and garner it on thy threshing-floor?

Schlottmann, Hiob (1851) p. 479 says that the opponent of Louis Cappel (1585-1658) Arnold Boot thought of the aurochs. The last aurochs in the forest of Jaktowzowka, WSW of Warsaw, was killed in 1627, but the *bos urus* appears to exist still in the forests of the western Caucasus (EB<sup>11</sup> 2, 926; 5, 547<sup>b</sup>). J. D. Michaelis (1773) and Hufnagel (1781) rendered: *wild ox*, but took it to be a buffalo.

V. 8 does not belong to the preceding triplet referring to the wild ass. The *onager* inhabits the deserts (*cf.* v. 6) contiguous to Palestine, although the Tibetan *kyang* is found in altitudes of about 1400 feet (*cf.* EB<sup>11</sup> 13, 713<sup>a</sup>; see also Geo. Jacob, *Altarab. Beduinenleben*, 1897, p. 115). Assyr. *pûrimu*, wild ass, may mean *ass of the desert* (see GB<sup>16</sup> xix, l. 8). The Sumerian name for *wild ass* is *anšu-edina*, ass of the desert

(SGI 14; cf. MVAG 18, 2, p. 7). For Jer. 2:24 see JBL 35, 319.

V. 8 is a gloss to 'āmaqîm, vales (v. 10) which the poet uses for *furrows*. We use *vale* for a little trough, and we call the gutters formed by the meeting of two roof-slopes *valleys*. The same term is applied to the depression between the two ridges of a tooth. Greek αἶλῶν signifies *valley* and *trench*, canal; χάραδρα is used for *ravine* and *trench*. Hahn (cf. AJSL 32, 141) referred 'āmaqîm to the furrows, but he believed that *tālm* denoted a ridge between the furrows (cf. JBL 34, 62, l. 6).

The *scriptio plena* of the *o* in *idrôš* and *iarôq* (a form like *adôm*, fem. *ādummâ*, red) is due to dittography of the *r* (cf. JBL 35, 288, below; JAOS 35, 388, n. 3).

For *îetûr*, which cannot be combined with Assy. *tāmirtu*, environment, we must read *uē-tôr*, and the *ur* or *urus* (cf. GK § 143, a). We need not suppose that the initial *m* and the final *û* of *mir'êhû* are due to dittography, and that the original reading was *rô'ê*. Assy. *tāmirtu* is derived from *amâru*, to see, and means originally *that which is in sight*, seeing-distance, range of vision. The reading *iatûr*, he spies (𐤔 𐤓'allél) is based on Prov. 12:26 where we may read: *iatûr mir'êhû çaddîq*, the righteous finds (lit. *searches*; cf. HW 155<sup>b</sup>. 632<sup>b</sup>) his sustenance (lit. *pasture*). *Tôr* is the Aramaic form of Heb. *šôr*, ox. It is used in this late gloss for 𐤔 *tûrbâlâ*, wild ox (Heb. *šôr hab-bâr*) in which *bâlâ* stands for *bârâ* = *barrâ*, wilderness, the *l* instead of *r* being due to dissimilation. 𐤔 (Ps. 50:10) says that the *urus* feeds off every day a thousand mountains (*uē-tôr-bâr dē-râ'ê bē-kol-îômâ tûrîn âlpâ*). The suggestion (AJSL 34, 141) that *hârîm* in Job 39:8 does not mean *mountains*, but *the reem*, is untenable.

*Rêm* (v. 9) after *hă-îôbê*, which is accented on the penult, is not enclitic; therefore the *r* should not be doubled (cf. *Est.* 49, 13; AJSL 26, 22, n. 32; JBL 34, 49).—For *'obdēka* read *lê-'obdēka*.—For the original meaning of *îalîn* see JAOS 37, 254.—For *'al* read *'âlê*.

For *hă-tiqšôr-rêm* in the next line we must not read *hă-tiqšêrêm* (Siegfried) or *hă-tiqšêrêhû* or *hă-tiqšêrênnû* (Budde): *rêm* after *hă-tiqšôr* is a corruption of *nîrô*, his yoke. Assy. *nîru*, yoke, has passed into Aramaic and Arabic (see *Proverbs*, SBOT, 53, 31; AkF 42). In Jer. 4:3; Hos. 10:12; Prov. 13:23

Heb. *nîr* signifies *plowland* (not *fallow ground*). Our *yoke* (Lat. *jugum*) denotes also as much land as may be plowed by a pair of oxen in a day. In Jer. 4:3 and Hos. 10:12 (a secondary passage) we have also the denominative verb *nîr*, to plow. Similarly Arab. *atâra*, to plow, is a denominative verb derived from *tâur*, ox. Arab. *hârata* means *to plow*, and *hârt* signifies *field* (cf. ZDMG 65, 561, 19). Syr. *nîrâ* denotes also the *beam* of a weaver's loom; cf. Heb. *mênôr ôrêgîm* and Syr. *nâulâ*, Arab. *nâul*, *minyâl* (with *l* for *r* as in *râil* = *ráir*, saliva). The primary connotation of Assy. *nîru*, yoke (= *nahîru*) is *collar*, neck-band, and the original meaning of the Assyrian verb *nâru*, to slay (= *nahâru*) is *to jugulate*, to cut the throat. According to Lagarde we have *nîr*, yoke, in Prov. 21:4, *nîr rēša'im haṭṭât*, sin is the yoke of the wicked (cf. John 8:34; Rom. 6:20).

For *bē-tālm* 'āḥōtō we must read *ba-'āḥōtōt*; the feminine plural was written 'āḥōtō' (AJSL 32, 74). Also for *tālm* we must read the plural *tēlamîm* which may have been written *defective*, so that the omission of the plural ending may be due to haplography; cf. *šālm* in Ps. 21:13 for *šikmām*: we must read *tēšitēmō lē-hafnōt šikmām*, thou wilt make them turn their back. ¶ has for the first hemistich of Job 39:10: *θήσεις δὲ ἐν ἵπασι ζυγὸν αὐτοῦ*, i. e. *tiqšôr ba-'āḥōtōt nîrô* or *tiqšôr nîrô ba-'āḥōtōt*. We cannot read 'ullô instead of *nîrô*, because 'ullô could hardly have been corrupted to *rēm*; nor is *ζυγόν* a free rendering of *tālm*, as Duhm supposes. ¶ has: *da-lēmâ ʿsart nîrâ 'al-qēḏālêh dē-rāimâ*, Canst thou perhaps bind the yoke on the neck of the urus? The 'āḥōtōt or *môserōt* (Jer. 27:2) are the cords or thongs (*ιμάντες*) by which the wooden forks (*mōtōt*; cf. JBL 32, 113, n. 23) of the yoke are fastened under the necks of the oxen (see p. 169 of the translation of *Ezekiel* in the Polychrome Bible; EB 78; DB 4, 958). Oriental yokes are open below, whereas in European yokes the bows enclosing the necks of the animals are fastened above the cross-bar or body of the yoke (CD 7022). In Lam. 1:14 we must read: *yai-îštāreg 'ôl 'al-ṣauuârî*, the yoke was interlaced on my neck. ¶ ἡ ἐλκύσει σου (¶<sup>A</sup> σοι) αὐλακας ἐν πεδίῳ read *αὐλακας* (= *tēlamîm*) before 'āmaqîm in the second hemistich.—The verb *šiddéd* is not derived from *šadê*, field, as Geo. Hoffmann (1891) supposed:

it is connected with Syr. *sáddâ* (or *síddâ*) length of a furrow, and Assy. *šadādu*, to drag, pull, haul (HW 641; for Delitzsch's *gamguge* read *gurgûrê*; see *Kings*, SBOT, 114, 23; cf. AkF 41; Herod. 7, 24; Diod. Sic. 3, 29). It does not mean *to harrow*, but *to plow*.

For *ahrêka* we must not substitute *lê-fanêka*; it is true, the plowman walks behind the oxen, not before them (see the cut in Benzinger's *Hebr. Arch.*<sup>2</sup> p. 140) and we find similar confusions of the scribes (cf. *Mic.* 24, n. 3) elsewhere; e. g. we must read in Lam. 1:7 *re'im*, friends, instead of *garim*, foes; but the furrows are behind the plowman, not before him.

The *kî* in v. 11 is concessive (GB<sup>1b</sup> 343<sup>a</sup>).—We must not read 'alâû instead of *elâû*; if a man has an old ox and thinks he can no longer leave his work to it, 'alâû would be appropriate; but if he wants to try a new ox and leave the work to it, *elâû* is correct: the work is to be assigned to it for the first time; cf. the remarks on the difference between *dabâq-lê* and *dabâq-bê* in WF 218; see also *Kings* (SBOT) 161, 42.—The noun *îgî'*, labor, denotes especially *agricultural work*; cf. 'ăbôdâ, 1 Chr. 27:26. The stem *iaġâ'*, to weary oneself, to take pains, corresponds to Arab. *uġjī'a*, to feel pain.

V. 12 is an explanatory gloss to v. 11. The Qērê *iašîh* is preferable. For *uġ-gornêkâ* read *u-bê-gornêkâ*, and before *îä'sôf* we may insert *asîf* (= *qaçîr*, Jer. 5:17; Joel 1:11; 4:13) which may have dropped out through haplography. The primary connotation of *asîf* is not *ingathering*, but *ingathered*; in the same way the original meaning of *qaçîr* is not *cropping*, but *cropped*; contrast Lagarde, *Nomina*, p. 173.

The Hebrew text of this triplet referring to the mountain-bull should be read as follows:

אם-יִלִּין עָלַי אֲבוּסָךְ:	הַיָּאֲבָה רִים לַעֲבֹדְךָ	9
אם-יִשְׁדָּךְ { <sup>a</sup> עֲמָקִים} אַחֲרֶיךָ:	הַתִּקְשֶׁר נִירוּ בַּעֲבֹתָיו	10
וּתַעֲזֹב אֵלָיו יִגִּיעַךְ:	הַתְּבַטְחוּ-בּו כִּי-רֹב כָּחוֹ	11

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אחר-כל יִרְק יִרְשׁ: 8 וְתוֹר הָרִים מִרְעָהוּ 8 β תִּלְמֹם 10 α

וּבְגִרְנָן אֶקֶף יֶאֱכֹף: 11 γ הַתִּאֲמִין-בּו כִּי-יִשִּׁיב זֶרַעַךְ